

Transformative Da'wah through Counseling: A Portrait of the Personality of the Counselor from the Islamic Perspective of Islamic Archipelago

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Abstract: *The science of counseling is included in the science that studies about solving one's problems. Therefore, the knowledge of Counseling Guidance is closely related to Islamic da'wah. In this case, local wisdom is also very necessary for a scientific approach, because so far there have been many approaches from western concepts. The existence of the study of Islam Nusantara which includes Tawazun, tawasuth and Tasamuh is very interesting when used as a personality in a counselor. Judging from the type, this research is literary, including the type of library research. Library research is research in which data collection is carried out by collecting data from various literatures. The literature studied is not limited to books but can also be in the form of documentation materials, magazines, journals, and newspapers.. The findings of this study show that the first Nusantara Islam approach, with Tawazun's personality, is a mindset that integrates God's provisions with the reality faced by humans. Second, the tawasuth personality makes a counselor who has a personality that is not fundamentalist and liberal so that wherever a counselor is located, it will be accepted by all levels of society. Third, tasamuh will make a counselor have the personality to compete to help fellow human beings even though they have different ethnic, racial, religious and cultural backgrounds.*

Keyword: Da'wah, Counselor Personality, Islamic Archipelago

INTRODUCTION

The transformation of da'wah with the Islamic counseling method is a one of the alternatives for a dai in carrying out his da'wah in public. Because Islamic counseling is a counseling process that is oriented towards Islamic education, and aims to build a sakinah life, life is not only about achieving prosperity, but also a peaceful spiritual life. This sakinah life is a manifestation of an-nafs al-mutmainnah. As a model of an Islamic psychological approach, Islamic counseling is also an effort to reconstruct and re-actualize self-concept in order to achieve a peaceful soul (Sukardiman, 29).

Judging from its nature, transformative da'wah is participatory. Likewise, counseling must be participatory. The counselee must be actively involved in the counseling process, so that its goals are achieved. Transformative da'wah material must be discussed together and according to the needs of the mad'u. Likewise, in counselling; The counselor must discuss with his counselee and must be in accordance with the counselee's problematic needs.

Counseling in the latest developments, has begun to spread from the micro (individual, group, and family) to the macro (community). Even feminist counseling -which focuses on gender and power issues - is built on the premise that in order to understand the counselee's problems properly, we also need to understand the social, cultural, and political contexts that contribute to these problems. Thus, the world of counseling now requires other scientific disciplines (for example: philosophy, "religion", arts, and other sciences) and is required to cooperate with other experts.

Counseling is an applied science, therefore the search for local wisdom is very important. Counseling which has been dominated by theories from the West, in its application in the field often experiences obstacles; because many are not in accordance with the culture of the local community. Several counseling experts finally made an offer for counseling to provide space for local cultural values.

One of the counseling approaches based on Indonesian culture, namely counseling that is extracted from the traditional values of the boarding school. Islamic boarding schools are among the oldest educational institutions that contain the meaning of Islam and Indonesian identity. Unfortunately, the research that has been extracted from the values of boarding school so far is quite rare.

This paper is important especially for counselors in Islamic educational institutions- so that they know the boarding school traditions related to counseling. By knowing the traditions of the boarding school, the counselors will understand the cultural values of the boarding school that can be absorbed in counseling so as to facilitate the counseling process.

METHODS

Judging from the type, this research is literary, including the type of library research. Library research is research in which data collection is carried out by collecting data from various literatures. The literature studied is not limited to books but can also be in the form of documentation materials, magazines, journals, and newspapers. The emphasis of library research is to find various theories, laws, propositions, principles, opinions, ideas and others that can be used to analyze and solve the problems studied (Sarjono, 2008, 20).

The data analysis process has basically started since the data collection was carried out and was carried out intensively. The analysis includes the presentation of the data and the discussion is carried out in a qualitative conceptual way (Suwardi Endraswara, 164). Context relates to the rights related to the structure of the work, while the construct is in the form of building analysis concepts, data reduction, data display and drawing conclusions (Dewi Sadiah, 93).

RESULTS AND DISCUSSION

Counseling in Islam is one of the various human tasks in fostering and forming an ideal human being. In fact, it can be said that counseling is a mandate given by Allah to all His apostles and prophets. With this counseling mandate, they become so valuable and useful for humans, both in matters of religion, the world, meeting needs, solving problems and many other things. Counseling has finally become an obligation for every individual Muslim, especially the scholars.

The counselor's personal quality is a very important factor in counselling. Several research results show that the counselor's personal quality is a determining factor for the achievement of effective counseling, in addition to knowledge of the dynamics of behavior and therapeutic or counseling skills. In reality on the ground, not a few students do not want to come to the guidance and counseling room, not because the guidance teacher lacks knowledge in the field of guidance, but because they have the impression that the supervisor is rude or unfriendly (Syamsu Yusuf, 2008, 37).

Characteristics of Islam Archipelago that must be owned by Islamic counselors, among others:

1. Tawasuth (moderate)

Tawassuth is a neutral attitude that has the principle of living upholding the value of justice in the midst of living together, neither extreme left nor extreme right. This attitude is also known as moderate (al-wasathiyah). Moderation or moderation in Khaled Abou El Fadl's perspective is in line with the terms modernist, progressive, and reformist. Moderate Muslims are those who accept the treasures of tradition and modify some aspects of it to fulfill the moral goals of the faith. Tawassuth or moderation is an attitude that is commanded by Allah and recommended by the Messenger of Allah. Allah SWT says in Surah Al-Baqarah verse 143 which reads:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

Meaning: *And thus We have made you all (Muslims) a middle class (just and chosen) so that you will be witnesses (measures of judgment) over (attitudes and actions) of mankind in general and that Allah SWT may be witnesses (measures of judgment) on (attitudes and deeds)) You all.*

In this case a Muslim counselor must have an attitude of tawassuth in solving the problems of the counselee. This means that a counselor must be in the middle of a problem that is neither left nor right. The problems that come from the counselee are diverse, personal problems and social problems. These problems are religious, family problems, social problems and cultural problems. A counselor with his own culture does not have to impose the will of a counselor to follow his culture let alone a belief system. The counselee has the prerogative right to determine the solution to the problem.

Some examples of the attitude of tawassuth that an Islamic counselor must have include; establish friendships with fellow human beings despite having different cultural and religious backgrounds, not discriminating between groups, likes and cultures, using polite and courteous language when communicating, and being tolerant of all differences.

2. Tawazun (balanced)

The attitude of tawazun is very much needed by counselors so that they do not do things that are excessive and put aside other things, which have the right to be fulfilled. Tawazun is the ability of an individual to balance his life in various dimensions, so as to create stable, healthy, safe and comfortable conditions.

This tawazun attitude is very important in the life of an individual and also the life of a counselor as a human being. Therefore, this attitude of tawazun must be applied and implemented in a counselor in everyday life; so that they can do everything in balance in their lives. Because if a counselor ignores the attitude of tawazun in this life, various problems will be born.

Balance is an obligation as well as a social imperative. Thus a counselor who is not balanced in his individual and social life can cause his social interaction relationship to be damaged. The Qur'an also explains this.

In the Qur'an Allah SWT says:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ

Meaning: *Indeed, we have sent our messengers with clear evidence of the truth, and we have sent down with them the book and balances (weights of justice) so that people can carry out justice. (Surat al-Hadid: 25).*

In life there is always an incident where the attitude of a counselor only cares about his worldly affairs or has his life principle only to seek worldly pleasures. The behavior he does in daily activities so that it becomes a habit and is considered to have become a normal thing in his association.

One example is forgetting to pray, committing immorality; or over-satisfying needs, such as overeating, snoozing or slacking off. This kind of behavior is a persistent tendency towards negative things. A persistent tendency towards the positive; for example like someone who constantly performs worship by confining himself, and does not care about the social environment around him. So, this attitude of tawazun is very necessary to balance the life of this world and the hereafter.

3. **Tasamuh (tolerance)**

Counselors must be of sufficient quality to perform counseling for individuals with cultural and religious backgrounds as written by Ishlakhatu Sa'idah and Moh. Ziyadul Haq Annajih in his journal citing Cavanagh's "There are three" important things related to the quality that must be owned by the counselor, namely knowledge, skills and personality, these three things are a unity that can not be separated. The counselor personality aspect is an important thing that can support success in counseling and guidance activities". So the counselor must have knowledge, skills, and personality. Especially the personality qualities (the personal quality of the counselor) which must be presented to the counselee so that there is no miss understanding and able to build interpersonal relationships the good one (al-Badriah: 2019,19).

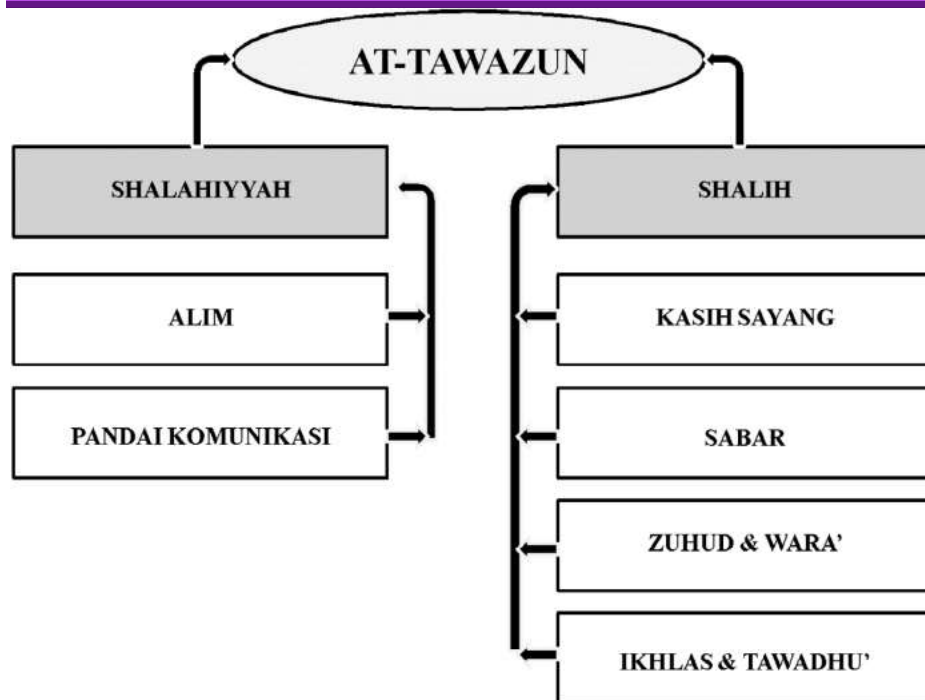
The multi-religious and multicultural counseling approach is a driving force for all community groups to respect and respect one another. The majority group must respect the minority and vice versa, the minority must respect the existence of the majority. The concept of mutual respect and acceptance of the presence of other religious groups is social capital in fostering social harmonization in heterogeneous community groups. Multicultural counseling is needed in an effort to provide understanding to the community, especially teenagers about the meaning of diversity, the beauty of brotherhood in differences.

4. **Rahmah (compassionate)**

Counselors must show compassion for students in everyday life, both when they are studying at school and when they graduate. This love includes both outer and inner aspects. So that the relationship will be "continued", his heart is one with the disciple. In the moral books taught in pesantren, it is always emphasized that teachers always love and care for their students. For example, in the book *Adab al-Alim wa al-Muta'allim* by Kiai Hasyim Asy'ari it is explained, one of the etiquette of a teacher is to love his students as he loves himself (M.H. Asy'ari, 46). According to Kiai Hasyim, one of the etiquette of a pious person towards his rights, among them: associating with humans with noble character: beaming his face, starting greetings, giving food, restraining anger, not hurting humans, being responsible, respectful and not ask for respect, respect loves his students, help them, and do good to him.

This grace is similar to unconditional positive regard in person-centered counselling; which means a stance that is not punishing and has care or love for the counselee. Love is the basic ingredient of a therapeutic relationship. According to Corey, a successful counselor is someone who is able to give and receive love (love and belongingness) (G. Corey, 2009).

Work with Graphic:



Paint 1.1 At-tawazun construct on the portrait of the counselor's personality qualities

Viewed from the perspective of the counselor's personality qualities, at-tawazun counseling tends to approach Rogers' theory. In the view of boarding school, in order to change someone, the person who changes it must first be willing to change. Whoever orders people to do good, he is the first to do good (Samsul Arifin and Akhmad Zaini, 2014, 20).

The at-tawazun construct is in line with Javanese philosophy which emphasizes unity, stability, and harmony. Likewise for the characteristics of the Javanese tarekat which combines worldly and ukhrawi elements (A. Mas'ud. 2016).

The implementation of the at-tawazun construct in the development of Islam in Indonesia is in accordance with the character of the Indonesian nation and can be seen in the portrait of boarding school. The at-tawazun construct is practiced by boarding school in the process of integration with local community values. So that the boarding school is very adaptive and harmonious with local culture and shows the characteristics of "cultural Islam" (Sulaiman, 2010). According to Zamakhsyari Dhofier's research, this is because boarding school is a combination of a madrasa and a center for tarekat activities. Therefore, there is no boarding school that does not teach the science of sharia (tawhid and fiqh), no matter how big and important the boarding school is in the world of Sufism. The values of boarding school are derived from fiqh (which is oriented towards external characteristics) and Sufism (which is oriented towards spiritual improvement). Shari'ah (fiqh) forms an exoteric religion while Sufism has a more esoteric orientation; because it emphasizes the importance of experiencing divinity through real experience in spiritual practice.

The construct of at-tawazun is in accordance with the characteristics of the teachings of Ahlussunah wal Jama'ah. According to KH. Ahmad Siddiq, there are three characteristics of Ahlussunah wal Jama'ah. First, at-tawassuth, means middle. Second, al-i'tidal, perpendicular not leaning to the right or to the left. Third, at-tawazun, balance. Kiai Ahmad Siddiq's thoughts were later determined in the decision of the 27th NU Congress. According to the congress, there are four social attitudes of NU. First, the attitude of tawasuth and i'tidal, which is a middle attitude that is based on the principle of life upholding the necessity of being fair and upright. Second, tasamuh, a tolerant attitude towards differences. Third, tawazun, a balanced attitude in khidmah. Fourth, amar ma'ruf nahi munkar.

The concept of at-tawazun is similar to the concept of congruence in person-centered counseling. Congruence is the most basic and most important feature of Rogers' concept. Because congruence is the counselor's foundation in being empathetic and unconditional positive regard. Congruence is one of the necessary and sufficient conditions for personality change; namely the counselor in a state of harmony or integration in the counseling relationship. Congruence can help clients trust in the counseling relationship and can facilitate the flow of positive energy in the counseling relationship.

One that distinguishes the concept of congruence with at-tawazun; The content of at-tawazun is also seen in the purpose of counseling, namely helping the counselee to become a person of khaira ummah (always inviting goodness, preventing evil, and believing). Thus, the purpose of Islamic boarding school-based counseling contains a balance between inviting good and preventing evil and a balance of the goodness of the present life (ad-dunya hasanah) and the goodness of the future life (al-akhirah hasanah).

CONCLUSIONS

Counseling with a balanced approach (at-tawazun) from various elements and oriented to benefit should be absorbed in the teaching and learning process in Islamic educational institutions, especially in Guidance and Counseling. Moreover, counselors in comprehensive Guidance and Counseling are based on student growth and development. With the at-tawazun construct, the Islamic boarding school is able to teach science, form a view of life and values to the students, as well as the attitude of life when the students return to their community. If the at-tawazun can be absorbed by the counselor then it is in accordance with the counselor's role in Comprehensive Guidance and Counseling

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